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The supposed derivation of the name Tulsa[1] is, of course, fanciful. The story of the man turned into a serpent is well known among the southeastern Indians and I have several versions of it, but this is the only one in which it appears as explanatory of an historical event or social custom.

Legus Perryman and other informants told me that Kos istâgi is the old name of the Tulsa people; that it was used frequently in speeches on the busk ground; and that names beginning with Kos were common among them. One informant stated that the term was applied, not to the entire people, but to one of the two moieties, perhaps the Whites. The same terms were used by the Okfuskee, and, although some informants knew nothing of a connection between these towns, it is practically certain.

There is a story, the origin of which I do not know, to the effect that the Tulsa were once captured by the Tukabahchee.

Of course the native explanations of the names Coosa, Tulsa, and so on are the results of later reasoning. I met with two interesting cases of this linguistic phenomenon in which the English language was haled in to give point to the story. One affirms that there was once a great feast at which the Coweta Indians consumed so much more than any body else that they came to be called "Cow eaters." The other amounts to a myth built up to explain the name Eufaula and was related by as competent an authority as Jackson Lewis.

"In very early times the Eaufaula lived on one side of a certain stream and some Choctaw, with whom they were at war, lived on the opposite side which had a high bank. Every now and then a party from each would creep over to the other side, take a scalp, and, after their return, celebrate the event in the usual manner. Finally the Eufaula formed two bands of warriors which crept around back of the Choctaw town, one on each side, made an attack upon it and drove its occupants over the bluff, compelling them to jump into the water. From this circumstance that place came to be called "Where the people jumped down in" (isti aktaski) or "Where the people fell down in" (isti aklatki), and the Eufaula are said to have gotten their name from that circumstance. These names do not resemble the term Eufaula, but it is thought that that term is an English translation of them."

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The French memoir which I have assigned conjecturally to about the year 1755 contains the following curious story purporting to be the origin myth of the Creek Indians, or at least of that part of them living on Tallapoosa River. As it seems to emanate from Fort Toulouse, perhaps it should be still further restricted to the Alabama-speaking Indians about that place. The apparent European elements which it contains—for instance, the production of human beings from

1 [Cf. cat. 11h, p. 72.--Analyst]

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men who had obtained eagle feathers,[96] and in later times the Seminole of Florida honored in this way one who had killed a certain number of deer.

Moreover, germs of what might be called higher schools of education had come into existence. These were in the care of those men who, in agreement with the usage of ethnologists, would be called medicine men, but there were at least two classes of men to which the title would have to be applied, the healer (aliktca or hilis haya), one of whom officiated at every busk, and the knower (kiła), who was a kind of soothsayer or prophet, and in his medical capacity a diagnostician. The first class communicated their knowledge to novices for a certain consideration. They would take from one to four pupils at a time, have them go through a preparation of fasting and sweat bathing somewhere away from the village and then inculcate their mysteries. These mysteries were communicated in courses. The first time the novices would bathe and fast for 4 days on a stretch, the next time for 8 days, and finally for 12 days. The completion of this last was equivalent to the taking of a very high degree and people who had attained it were very much respected. A more particular account of this will be given when we come to speak of Creek medical practice. Jackson Lewis, from whom much of this information comes and who had himself taken two degrees, stated that those who were chosen to conduct war parties came from this class, only that they must be from one of the Red clans, but it is possible that he is speaking of the medicine man who accompanied the party in his professional capacity, not of the actual leader of the party. I have been told that there were also graduates in the telling of myths, and some claimed the powers of wizards, such as an ability to fly, roast the hands in the fire, etc., "by a word." A red line painted from each corner of the mouth indicated that the individual so decorated wanted to play ball, that he was well up in the mysteries and a powerful man generally. These graduates, of whom there were several in each town, were evidently the repositories of learning, the keepers of the sacred myths, the historians, and the guardians of the supernatural mysteries.

The Tukabahchee chief, like many another Indian and white man before and since, thus laments to Hitchcock over the increasing insubordination of the rising generation:

"Young people are not so orderly and obedient to the old people now as they used to be in the old nation. When we tell them to do anything they seem to stop and think about it. Formerly they always went at once and did as they were told; that is, before they came to this country."[96]

[96] Adair, Hist. Am. Inds., p. 23. [96] Hitchcock, Ms. notes.

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It is interesting to compare with this the notes on the subject by Tuggle, written at a much earlier period:

"The Muskogee say of lightning that a little man rides a yellow horse, and when he shoots his arrows, it thunders. Sometimes he shoots at a tree.

"When lightning—'Ah-tee-ya-hal-tee' (Atoyahâti)—strikes a tree and slightly injures it, some say this is caused by the terrapin. When the tree is torn to pieces, this is caused by the big noise (thunder)."

Tuggle recorded the following regarding the wind:

"The Wind was very destructive. The people wanted him to go away.

"The Wind said: 'I am going away to the other end of the world. I will sometimes send some of my servants back to visit you. Some will be soft and gentle, some will be rough and loud. When the end comes, the last day, I will come with great power and will sweep all to one place from the four corners of the earth.'

"So the Wind went away."

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Reference to the earth as an island has already been quoted. Further light on the native conception of it may be gained from the several creation stories, which are in fact stories of how the present order of things was instituted out of a previous order of things of an analogous nature. I have been told that there was once a long myth of this kind, most of which has been lost. The following fragments will, however, present the native idea in general outlines very well. The creation story and the flood story are so mingled that it will be well to include both.

The agent Eakins, who obtained most of his information from an Alabama Indian, says on this point:

"They believe that before the Creation there existed a great body of water. Two pigeons were sent forth in search of land, and found excrements of the earth-worm; but on going forth the second time, they procured a blade of grass, after which, the waters subsided, and the land appeared."[39]

Speck secured the following myth from a Tuskegee medicine maker:

"The time was, in the beginning, when the earth was overflowed with water. There was no earth, no beast of the earth, no human being. They held a council to know which would be best, to have some land or to have all water. When the council had met, some said, 'Let us have land, so that we can get food,' because they would starve to death. But others said, 'Let us have all water,' because they wanted it that way.

"So they appointed Eagle as chief. He was told to decide one way or another. Then he decided. He decided for land. So they

[39] Schoolcraft, Ind. Tribes, vol. I, p. 260.

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the contrary he must go to cold running water in the morning, even though it were covered with ice, and, breaking the ice, if necessary, plunge into that. He must go in when daylight first showed itself and remain until the sun was up.[13a] This, of course, applies to the baths universally taken in the Southeast every morning and may be overdrawn in details.[14]

An individual taboo of my informant, or means of obtaining luck, was to drink from a cup held in his right hand while he faced the east.

The Natchez and Cherokee ate their food cold, believing it was better for their teeth.

Breaking wind was associated with manliness.

Among the Creeks I was told that when a story-teller finished his narrative he would spit, and then another would have to contribute a story in return, and in this way the cue was taken up by one after another "until the children went to bed."

MUSIC AND DANCING[14a]

Their musical instruments were the drum, rattle, and a kind of flute. Adair makes mention of a stringed instrument, and the mere notice of this would be important if we could prove that it was truly aboriginal. Pope speaks of the Indians in his time dancing for several hours to the music of the violin; but if so, this was a late innovation. The flute was used only by individuals and was never employed in ceremonies, as was constantly the case with the drum and rattle. The Alabama flute was made of two pieces of cedar hollowed out and fastened together with buckskin. There were six holes along the sides toward one end and on top toward the other was placed a separate piece of cedar covering two additional holes. All were bound with buckskin at frequent intervals. Flutes were sometimes made of cane. It may be said of the drum and rattle that the one was an almost invariable and the latter a very frequent accompaniment of their dances.

The drum was made by sawing off a cypress knee close to the ground and stretching a buckskin over the wide end (pl. 13, *a*). This buckskin was wet from time to time to make it sound properly. Anciently an earthen pot was also employed, and in later times they resorted to a keg partly filled with water and covered with buckskin or cowhide. The rattle was made of a gourd containing 30 or 40 small pebbles, with a stick about a foot long run through it as a handle. In later times a coconut was substituted for the gourd. The chief of the Mikasuki remembered to have heard of still another kind of

[13a] Or as another informant expressed it, "from the second call of the crow until sun up."

[14] See pp. 365-366.

[14a] The interested reader should consult "Ceremonial Songs of the Creek and Yuchi Indians," by Frank G. Speck, in Anthropological Publications of the Museum of the University of Pennsylvania, vol. I, no. 2, Philadelphia, 1911.